



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

ANTHROPOLOGY

The Bontoc Igorot¹ is a well written and abundantly illustrated contribution to the ethnology of this interesting branch of the Malay people. The work is the result of the author's eight and a half months' stay among the Bontoc and other divisions of the tribe. It embraces a geographical and a historical sketch of the Igorots, notes on their physical characters and pathology, and descriptions of their social life and organization, economic life, political life, war and head-hunting, æsthetic life, religion, mental life, and language.

The word Igorot means "mountain people." The several branches of the tribe occupy northern Luzon, north of the 16th degree of north latitude. They are estimated collectively at from 150,000 to 225,000. The principal dialectic groups are Tinguian, Kalinga, Bunayan, Isanay, Alamit, Silipan, Ayangan, Ipukao, and Gadan. The Bontoc Igorots are so called after their principal village and the province.

The Bontoc Igorot (represented at the Louisiana Purchase Exhibition in 1904) is "a clean-limbed, well-built, dark brown man of medium stature." The men average 1.60 m. (5 ft., 4 $\frac{1}{8}$ in.) in height and are prevalently mesocephalic and mesorhynic. They are never corpulent and seldom thickset, their bodies being generally well formed and symmetric. The hair is black and straight, and the eyes brown. The women average 1.46 m. (4 ft., 9 $\frac{3}{8}$ in.) in height and more among them show a tendency to brachycephaly. The detailed description reads much like that of the American Indian and it is remarkable how many of those pictured in the book approach types often seen among the Indians.

The people are very primitive and wear but little clothing. Their principal occupation is agriculture. They are industrious, the social life is lowly, marriages are monogamous. "The social group is decidedly democratic; there are no slaves." There are but a few vices. The religion is animism and spirit belief, with the idea of one god. In disposition the people are kind and not servile. They are trustworthy. They possess a good sense of humor. The children are bright and learn quickly. The author has the best hopes for the future of the people.

¹Jenks, A. E. *The Bontoc Igorot*. Ethnological Survey Publications, Vol. I, Manila, 1905.

The work is full of interesting details. The illustrations are mostly reproductions of very good photographs. Possibly it would have been better if the 154 plates had been bound separately; it would make the book easier to handle.

The creditable volume of Mr. Jenks leaves the earnest desire that it may be followed by a thorough physical and physiological study of the same people.

A. H.

Notes.—*Origin of the Slavs.* A comprehensive article (Zaborowski, "Origine des Slaves," *Bull. et Mém. Soc. d' Anthropol., Paris*, ser. 5, vol. 5, no. 6, Dec., 1904, pp. 671–720), in which the well known author sums up his investigations. The original country of the Greeks, Umbro-Latins, Gauls, and Germanic peoples was treated of previously. All these groups do not appear in history at the moment of their separation from their proto-Aryan territory; but they can be followed nearly to the limits of this region.

The Greeks were the first to gain their historic possessions. Their migration is lost in the obscurity of time. They occupied, in all probability, a part of the territory northeast of the Adriatic, living in those neolithic villages characterized by abundance and great variety of artistic pottery, such as that of Butmir, near Serajewo, Bosnia.

The Umbro-Latins, coming from the northeast, can be well studied in the remains of their habitations known as *terramares*, in the provinces of Emilia and Marches, northeastern Italy. They were still at that time in close relation with the proto-Aryan people of the Danube.

The home of the proto-Gauls was adjacent to and partly blended with the proto-Aryan region. It was located, as is known with certainty, along the upper Rhine and upper Danube, and extended thence to more or less determined limits northward and eastward.

The original proto-German country the author places, on the basis of archeologic and even historic data, in the lands west of the Baltic, where these people lived since at least the neolithic period.

To determine the exact origin of the Slavs is more difficult. The earliest historic accounts show them already spread over vast spaces and over regions very distant from one other. The hypotheses that they came as they were from Asia, or were identical with the Saranates, are untenable. The most creditable sources all refer their origin to the Danube (especially lower Danube region). Their language, belonging to the *satem* group, could not have originated except